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726 (*tu'a*, canoe; *ani*, sky) as a word meaning a litter for carrying chiefs in
784 triumph. The *ko'ina heana* (see Festivals, Cannibalistic Feasts) followed a war and celebrated the capture of victims.

SIMPLER WARFARE

Raiding

628 The simple war practice of raiding, which is to be characterized as head-
726 hunting, was called *moe oe* (*moe*, sleep, dream; *oe*, ?, you). The phrase signified going by way of the bush and the hills at night, entering a man's house and cutting off his head. The head was brought home in triumph and presented to the priest at a sacred place. One informant said that on account of this head-hunting, men always slept outside their houses, the women only sleeping inside. This was doubtless true in some exposed valleys. *O te pae* described the custom of hiding in the bush until a victim passed, when he was speared or struck and carried home to be eaten cooked or raw. *Utu po* was a night raid when a house was surrounded by men who awaited the early risers and pounced upon them (9).

Many of the raids for revenge and sacrifice victims were made by sea and frequently at night. Whether the raiders came by night or by day their method was to surprise a man, woman or child on the beach or rocks and to make off with their prize before the tribe was aroused. The way in which the valley at Pua Ma'u was raided by such parties in the the old days has been described to me as follows: People used to come from Hana Pa'a'oa in large canoes to obtain victims in Pua Ma'u. Four men sat on each seat of the canoe, two with paddles and two without who acted as reserves, taking the paddles when the others were weary. The canoe safely hidden behind the headland on the south side of the bay, one warrior would climb up the hill and watch for people coming down to the rocks to catch crabs. When he signalled to the men in the canoe, they would draw near and land a party to pounce upon the victims and make a speedy retreat. Their triumphant yelling as they were speeding across Pua Ma'u bay caused great commotion among the inhabitants of the valley.

Canoes for Raids

716 For more elaborate organized expeditions by sea to atack an enemy
726 many canoes were necessary. A preliminary of such a war was the building of war canoes. These canoes were merely for transportation or for attacking an enemy on shore from the sea. There seems to have been little that might be characterized as marine warfare, since attacks were

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always made at a time when the canoes of the enemy were unprepared to meet those of the attacking party. 716 726

War canoes when they were not in use were either entirely taken apart and their parts distributed among different families, or they were placed in a house near the shore or possibly far up the valley on the feast place of the chief who owned the canoe. Porter (24, pp. 101-2) describes war canoes as follows:

> They are about fifty feet in length, two in width, and of a proportionate depth; they are formed of many pieces, and each piece, and indeed each paddle, has its separate proprietor. To one belongs the piece projecting from the stern, to another the part forming the bow. The pieces forming the sides belong to different persons, and when a canoe is taken to pieces, the whole is scattered throughout the valley, and divided, perhaps, among twenty families. Each has the right of disposing of the part belonging to him, and when she is to be set up, everyone brings his piece, with materials for securing it. The setting up a war canoe goes on with the same order and regularity as all their other operations. These canoes are owned only among the wealthy and respectable families, and are rarely used for the purposes of war or for pleasure, or when the chief persons of one tribe make a visit to another. In such cases they are richly ornamented with locks of human hair intermixed with bunches of gray beard, strung from the stem projection to the place raised for the steersman. These ornaments are in the greatest estimation among them, and a bunch of gray beard is in their view what the feathers of the ostrich, or heron, or the richest plumage would be in ours. The seat of the coxswain is highly ornamented with palm leaves and white cloth; he is gaily dressed and richly ornamented with plumes. The chief is seated on an elevation in the middle of the canoe, and a person fancifully dressed in the bow, which has the additional ornaments of pearl shells strung on coconut branches raised in the forepart of the canoe. She is worked altogether by paddles, and those who use them are placed, two on a seat, and give their strokes with great regularity, shouting occasionally to regulate the time and encourage one another. These vessels, when collected in a fleet and in motion, with all their rowers exerting themselves, have a splendid and warlike appearance. They were paraded repeatedly for my inspection, and in all the reviews they appeared greatly to pride themselves on the beauty and splendour of their men of war. They are not, however, so fleet as might be expected, as our whale boats could beat them with great ease.

Cook (6, p. 299) describes canoes with heaps of sling stones in the bow, the crews armed with slings. In the story of Pohu is mentioned a double war canoe made of two canoe bodies with a platform built up between, the platform being surrounded by a rail that was decorated with tapa and ornamental sennit. In this canoe every seat was named. The crew mentioned [552] in connection with it were a steersman, a man in command on the platform *(papua)*, the paddlers, bailers, and a woman to chant the tribal genealogies. The informant who recounted to me the story of Pohu told me that war canoes were always taken apart on their arrival from a raid. Bodies of victims were thrown on the bow piece of the war canoe (20).